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INTERNATIONAL BIBLE STUDY.

March 23, 1884 ——1 *Sam.* XXXI. 1-13.

See last *Guardian.*

March 30, 1884.——*Review of the quarter.*

We have thus gone through the first book of Samuel. It is a marvellous book, showing us the leading events and characters of Judea during a period of about 80 years. No one that reads the book with an unbiassed mind can fail to realize that it is a genuine record of contemporary events. How life-like are the successive personages of the drama, and how they one and all take part, consciously or unconsciously, in the great work of revealing God. He that raised them up and appointed to them their various missions, took care that they should be photographed for all time in these simple and unpretentious annals. Contrast these annals with the accounts given by heathen nations of their early days, and we shall find it difficult to explain the fidelity, simplicity and candour that distinguish them unless we recognize the fact that the ever-living God was engaged in giving a revelation to mankind that should at once show what man is and what God is.

First, we have the venerable Eli, eating the fruit of his own error, zealous for the honour of the true God, yet bringing great reproach upon the name of God by failing to seek the wisdom to bring up his children properly. What a lesson for parents of the present day. "Just as the twig is bent the tree's inclined." No man liveth to himself. No amount of private communion with God can cause God to overlook the dishonour done to religion by your sons, or others committed to your care. Eli lived to a great age, but went down in sorrow to the grave. His sons were slain, the Israelites were defeated, the ark of God taken by the Philistines.

Samuel was a grand man of God, one that would have done honour to any age and any people. He is the last of the judges. God was with him, and make it evident that He was with him. His sons did not follow in his steps, and were tempted to avail themselves of the facilities afforded by their judicial functions, to enrich themselves. The Israelites now persuaded themselves that they would be better off with a king, like the surrounding nations, and God, without approving, consents that they shall have one, and find out for themselves if any man can do better for them than their gracious God can. Saul is anointed for the kingly office, and when an opportunity is furnished of showing what stuff was in him, the people hail him with acclamations. So little did they appreciate the great distinction of a divine monarchy, and the great mission for which they had been raised up, viz. to let the world see in them what God's conception of a perfect Government is God would have given men a sample kingdom on a miniature scale, to which, if the nations were so minded, other states might be assimilated. But this would have been very like the kingdom of heaven. if the people had had a heart to be in all things governed by the counsels of God. The kingdom of God could only be seen by them afar off, because the people had still so much confidence in their own ways and their own judgments. When men set their heart upon some thing that is not good for them, it is not always best to deny it to them, for in that case they conclude that the boon is withheld through unkindness and indifference. Often, it is best to let them have what they wish that they may find out by actual experience what its true character is.

Lifted up with the consciousness of power, Saul soon forgot his dependence on the Most High, and felt it due to himself to show that he was not a puppet but could act as it pleased him, in some particulars at least. He declines to be the simple viceroy of the Most High, and he undertakes (like many in these days) to criticize and amend the instructions of God. He is accordingly set aside, and Samuel is sent to anoint the Son of Jesse. The history of David, from its very outset, takes on the character of the sublime, because of his faith, whereby the strength of the Most High is made perfect in his weakness. Nearly 3,000 years have gone by, and yet the story of David and the story of Jonathan are among the most elevating and inspiring subjects of contemplation and imitation. Some of the glories of the Sermon on the Mount, like the rose-tinted summit of the Jungfrau, began to be visible in that far back age.

David becomes the son-in-law of Saul and the bosom friend of Jonathan and the object of Saul's suspicion and hatred. He that had disenthralled the Israelites from the yoke of the Philistines, is regarded by the king that owes so much to him. with deadly hate. Saul enters into conflict with God, seeking to destroy the man of God's choice. How blinding is sin. What madness on the part of the king to think that he could change the decree of the blessed God. He rushes upon the bosses of the Almighty. It is not necessary for David to do any harm to Saul; David walks by faith and he leaves Saul in the hands of God, letting events take their course, and waiting till the time should fully come for him to become the Leader of the people.

THOSE on the outer circle wishing him well; those in the next circle willing to help him; while close up to his heart are a few who would die for him.

WEEKLY REVIEW.

—THE last number of the *Bombay Catholic Examiner* contains the following:

The *Indian Witness* is puzzled. He has asked the *Indo-European Correspondence* to tell its readers why the drinking of milk at the season of Lent is regarded as wrong while beer is freely tolerated. Considering that the *Indian Witness* is always labouring to impress upon people that alcoholic drinks are infinitely less nourishing than tea, coffee, milk and similar innocent liquids, it ought, on his own principles, to be a greater mortification to abstain from the more strengthening and substantial beverage of milk than from beer. We wonder if the *Indian Witness's* temper would improve on a diet of beer and fish.

A good many thousands whose craving for strong drink is accompanied by the sad reflection that it is robbing them of the physical and mental strength that God has given them, will clutch at the interesting suggestion of our contemporary that they are travelling the very road that leads to heaven, inasmuch as they are mortifying self! Seriously, we regret that our contemporary should try to perpetuate the miserable conceit shared by Romanists with Mohamedans and heathen, that a breach between the soul and God can be healed by a particular kind of diet.

—AN article in the *N. Y. Independent*, referring to the assassination of President Lincoln by Booth in April 1865, mentions an incident that occurred a month earlier, March 4th, the day of the President's second inauguration. On that occasion a strong force of policemen were ranged in the rotunda of the Capitol, to guard the President as he moved to the platform. A young man violently made his way though the file of policemen, but was seized and grappled with by one of these. He succeeded in freeing himself from his grasp, but the doors were immediately closed, the procession halted and the young man was seized and removed, and then, being thought a lunatic, he was let go. A month later, when the assassination was effected, this incident was remembered, and a photograph of Booth having been obtained, he was recognized as the man who had broken through the ranks of the police in the Capitol. The article we refer to points out that at the time of the first attempt, Richmond was in the hands of the Confederates and the Fideral arms were not in the ascendent, and if Lincoln had been murdered then, the effects would have been unspeakably disastrous; possibly, the slave oligarchy would have succeeded in severing the Union. But a kind Providenee thwarted that first attempt, and Lincoln did not fall till Grant had taken Richmond and put his heel upon the rebellion. Another reflection presents itself to our mind. If the intruder in the Capitol had been kept and searched and tried for his conduct, probably he would not have been at large to make the successful attempt

of April. There seems to have been an unwarranted leniency and laxity shown in releasing him.

—A CORRESPONDENT draws our attention to Exodus viii. 27, 28 and asks whether Moses was or was not guilty of deception "by pretending that out of respect to the feelings of the Egyptians he wished to lead the children of Israel about three days' journey in the wilderness in order to sacrifice to the Lord." There was no deception, and there is no evidence that there was any attempt to deceive. If permission had been granted, on condition that after the feast all would return to Egypt to await the King' pleasure, and if the Israelites had instead set out on their journey to Palestine, there would have been some ground for the surmise that deception had been practised. But Moses began by asking for a part of what he desired, designing doubtless if successful in this, to bring forward a request for more. The fact that he, in the first instance, asked for less than he wished, only showed his tact in not wishing to repel the king by too large a demand at once. The Israelites had a perfect right to liberty and Pharaoh was guilty of treachery and oppression in making them the Helots of Egypt to toil and sweat and groan while Egyptians lived on the fruit of the labour of these foreigners. But God proposed that the heart of Pharaoh should be allowed to exhibit itself, and the ineptitude of men to recognize the authority of God be displayed in the way in which God's righteous purpose was resisted.

—OUR correspondent also asks "by what agency the magicians performed the same miracles as Moses? Were they miracles at all?" Exodus vii 8, 12. It is commonly supposed that the Egptian magicians effected the transformation by sleight of hand or ocular illusion or trickery of some kind. This sort of skill has always been found in Egypt. Their aim was to make Pharaoh believe that they had powers like those that accompanied the message of Moses, and thus hinder him from being influenced by these miracles to grant their request; in this they were successful; we do not know that more than this was accomplished by them. Afterwards they found themselves compelled to acknowledge the finger of God in the works wrought by Moses.

—"The advance of Protestantism in Roman Catholic countries," says the *Bombay Catholic Examiner*, "is practically *nil*," and so our contemporary dismisses the remark of Dr. Butler that Mexico is the most Protestant among Roman Catholic countries. If Protestantism is so utterly powerless to make any impression in Roman Catholic countries, the Popes have shown a very unnecessary solicitude to hinder Roman Catholics from becoming acquainted with Protestant teaching. Where Romanism has had her own way she has always made it a crime of the first magnitude to listen to Protestant teaching. Why was this, if it is impossible to spread Protestan views in R. C. countries? Some how or other a number of countries, and these the very foremost in influence and power, *are* Protestant and were once Roman-Catholic. If Rome had conferred on her spiritual subjects freedom of enquiry, and notwithstanding this, Protestantism had failed to make some impression, then indeed Rome might glory in the result. But it is far from being a matter of congratulation, that the denial of this liberty has been found necessary in order to hinder the progress of the Gospel as it was preached by the apostles

—MR. Gladstone proposes a very sweeping measure of political reform; a measure that will raise the number of voters from three millions to five by a mere stroke of the pen. That which has hitherto been the privilege of the inhabitants of boroughs will be extended to the rural classes. The latter are probably quite as worthy of the privilege of voting as the inhabitants of towns. A further extension of it in boroughs is certainly not wanted, for it would take in a class that has been the pest of American elections, the men that hang around gin-shops.

—GENERAL Gordon's explanation of his *pronunciamento* concerning the slave-trade, is that the separation of the Soudan from Egypt abrogates all the treaties made between Cairo and the Western powers. He says:

"I have ever considered the liberation of the slaves, without compensation, or without some gradual registration system, as robbery; and I am supported in this view by the action of Parliament in 1833, when it granted 20,000,000*l.* to liberate the West Indian slaves. Further, I say you will never carry out the treaty of 1877 in Egypt, by which the slaves are to be liberated in 1884. Had I said that I would allow slave-hunting, then you might have complained. What I stated was *in re* slave-holding. As for slave-hunting, rest assured I have not forgotten it; and, God willing, I will take such measures as will prevent it. I wonder if you are aware of the fact that when I was Governor-General here I never interfered with slave-holding; and that, in fact, till 1889 no one could do so even under the old *régime*. All my work was against slave-hunting. So much did I regard the existing slaves as property that I have often bought individuals myself and given them their liberty."

—THE Rev. Dr. Butler and family, the Rev. Mr. Davis and family, and the Rev. Dennis Osborne, with wife and child, left in the Str, *Victoria* last Wednesday for Europe and America. We regret much to say that Mr. Davis' health has quite given way, and he has been compelled to resign his pastorate at Allahabad and seek health in a visit to his native country. The Rev. Mr. Budden of the London Society's N. India Mission, left by the same opportunity.

—A FAREWELL prayer-meeting to commend these brethren to the Lord was held at Grant Road Church last Tuesday evening It was an occasion to be remembered. A good many bore witness to the faithfulness and all-sufficiency of the Lord Jesus. Many Native Christians were present and sang Marathi hymns and Hindustani bhajans. Some earnest addresses were given. Perhaps nothing made so deep an impression as some remarks made by Mrs. Butler. She took the opportunity of addressing a very earnest appeal to the ladies of the church to seek to be made useful to the people of the country, enforcing her appeal by the tragic story of a young Eurasian lady, the first convert made in connection with Dr. Butler's Mission in Bareilly in 1875. She sought in every way to make known the Gospel, visiting several Native families and exhibiting singular devotion and piety. When the Butlers were compelled by the commanding officer to leave with others for Nynee Tal, she remained in the city. When she heard the firing that told of the outbreak of the Mutiny she left her house to go to the Butlers', not knowing that they had left. When close to it, a sowar rode up, and as he passed her, with one swing of his scimetar cut off her head. A rose-bush that was there was besprinkled with the blood, and near this rose-bush her remains were afterwards interred. "The love of Christ constrained" her to do what she could for those for whom Christ died, and her tragic end at the hand of those for whom she thus prayed and laboured, only illustrates the great need of the people to be made acquainted with that love. She is no more, but how many are in her place, having her opportunities, having the same promises and the same throne of grace, and who only need the vivifying Spirit to lead them forth in similar endeavours.

—DR. Richards of Goalundo, trying to generate cholera, succeeded in killing a pig in three hours, which is proclaimed as a great success.

—THE "Male Choir" is, says the *Christian*, the latest innovation in modern methods of bringing the Gospel home to the ears and hearts of the people through the medium of song. Mr. McGranahan, the composer of many of the best hymn-tunes popularized by Mr. Sankey, first employed the Male Choir. It has been adopted in Glasgow with incalculable success. A book entitled "The Gospel Male Chorus Book," prepared by him, has been published, with pieces arranged for four or more male voices.

—*WE make the following extract from a private letter from New York:*

"While I was at Mrs. V.'s yesterday, two ladies came in and met for the first time, representing two different classes of benevolent workers. One was Mrs. Margaret Bottome, of whom you have heard, and the other, a Mrs. M.; both wives of clergymen. Mrs. M. goes into the very houses of the poor, insists that the women shall wash their children, stands by while they do it, forbids the entrance of liquor, and has really succeeded in rendering decent a nest of houses connected with what has been called Murderers' Alley. Mrs. V is president of a society called the Helping Hand, the members of which have, for some years, gathered poor women weekly in a little Mission Church lent to them for this purpose in Stanton St. beyond the Bowery. The women are taught to sew, the garments made are given to them; the ladies read to them; a Bible-reader is sent to their houses. Mrs. M.'s husband has just been made pastor of this little Church; and she has come into the Helping Hand, and is trying to revolutionize it altogether.

The difficulty to be solved is,—how to let Mrs. M. work on in her own admirable way, and at the same time keep her from interfering with other workers. I saw yesterday the difference between her and Mrs. Bottome. Mrs. M. thought it a pity that shop girls and other girls at work all day, should be invited to go in the evening to religious meetings. She said they should stay at home with their mothers. Mrs. Bottome said that at the meetings, they might learn how to share their mothers' cares and make happy homes; for how can there be happy homes without the knowledge of Christ? A strong and somewhat rough nature is needed to accomplish what Mrs. M. does. Mrs. Bottome, who is brought chiefly into contact with the rich women in her drawing-room meetings, knows exactly how to sympathize with them in their peculiar cares. But she has a deep fund of Christian love for all.

What do the Mahometans of India think

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of El Mahdi or El Muhdi, as Dr. Jessup writes it?

The Mahomedans of India are, for the most part, watching the progress of events in Soudon, without as yet committing themselves to the one side or the other. Should the Mahdi appear to be successful, that would go far to accredit him with many here as a heaven-sent man.

—THE time is at hand for our annual Camp-Meeting at Lanoli. It will commence this year a fortnight from next Wednesday, April 9th. Good-Friday will occur on the 11th and Easter-Sunday on the 13th. The meeting will continue about six days. Let our readers pray that it may please the Lord to make it an occasion of great blessing to many.

—A DEMOCRATIC system of college Government has been introduced at Amherst, where Professor Seelye is President. The students elect from their own number a representative body for the consideration of all such matters as the President may bring before them. The President presides in the meetings of the body, and his approval is necessary to all decisions. The result of the working of this method has been most satisfactory.

—WE learn from the *Harvest Field* that there were 126 adults baptized in the Madras District of the Wesleyan Mission last year, and that there are 307 adults under instruction for baptism. We heartily congratulate our Wesleyan brethren on these indications of progress. The total membership of the district is 727 with 288 on trial. In the Madras North and West Districts, "the labours of the brethren have been signally blessed of God." The High Schools maintain their proficiency. At the Calcutta District Meeting, 100 conversions in 1883 were reported in that district. In North Ceylon the Wesleyan Missions report an advance in church-membership from 694 to 1199 in ten years.

—IT is very sad to hear of 4,300 men of Osman Pasha's force having been killed by the British force. The greatest victory—to our apprehension—is that in which the best ends are secured with the least sacrifice of life. It is a great pity that the British commanders should have been so ill-advised as to set a price on Osman Pasha's head. It is easy to make reprisals on this line of things. It is not impossible that the Soudanese belligerents will try to avenge themselves for the recent defeat and proclamation, at Khartoum. We await with some trepidation the next tidings from General Gordon. In the Soudan embroglio the Russians have descried a long expected opportunity and have taken Merv into the loving embrace of their frontier.

—WE are very much obliged to the friend in America who has sent us copies of "The Ten Theophanies" and "The Oriental Christ" (Mr. Moozumdar's book). Before receiving this last we had sent to the press a criticism on it from the *Missionary Herald*, which is well worth reading.

THE LANOWLEE CAMP-MEETING.

THE Lanowlee Camp-ground is close by the Lanowlee station on the G. I. P. Railway, eighty miles from Bombay and thirty nine miles from Poona. A five minutes' walk will put you upon this ground in a beautiful grove where abundant shade, pure air, and cool breezes will afford rest for mind and body.

Why should people attend this Camp-meeting?

1. Among the advantages are these:—

Office-men going there will be away from the scenes of daily cares, amid associations aiding them to dismiss all secular matters and give their undivided attention to the consideration of spiritual matters which demand more attention than most business men find time to give this subject at their homes.

And what is true of business *men*, may be said of their wives. And what is true of business men and their families, may be said, for the most part, of other men and women in society.

2. Among the privileges peculiar to a Camp-meeting are these:—

From the united worship of so many Christian people, one gets higher views of Christian life and clearer views of daily duty, so that his life becomes an expression of God manifest within, thus placing business matters and family cares in their proper subordinate relation to the kingdom of God. And it is remarkable how God gives His ministers, at such times, views of His truth and glory that come forth in messages to the people molding their lives for all coming time

India has not yet risen to the realm of Divine wonders of the historic Camp-meeting. The Camp-meeting of seventy-five years ago, among Methodists and Presbyterians in America, gave form and spirit to church and state placing society on a higher plane for all coming time.

At some of those meetings the Holy Ghost fell upon the people and carried them up into the realm of New Testament prophecy and power so that everything else was forgotten, and soul-saving and worshiping God in preaching, exhortation, prayer, and praise would continue for hours, and sometimes a day and night, without intermission. Father Boehm in his Reminiscences, speaking of one of those meetings, says: "At sunset they reported 339 conversions and 122 sanctifications."

The zeal of believers in those days is illustrated by an incident at a Quarterly Meeting held by the Presiding Elder, Dr. Chandler, on Dover Circuit, N. J., U. S. A., in 1802. He attempted to close the meeting at 8 p. m., but the people made a stand outside of the house and began to sing. Mr. Smith, the preacher in charge, began to preach from "At midnight there was a cry made, Behold! the bridegroom cometh." And this meeting closed the following day at 10 a. m. Who can estimate the privilege of attending such meetings! Those men and women belonged to what was known as the "Thundering Legion" in early Methodism. They went into spiritual battle like warriors—for victory in the conversion and entire sanctification of souls, and not simply for an hour's religious service.

3. Among the preparations for a camp-meeting are the following:—

Provide yourself with plain, serviceable clothing. Camp-meeting is no place for dress parading. If you supply your own food, let it be simple and nourishing. Leave the sweetmeats to weddings and other festive occasions. If possible, take food at the boarding-tent, so giving your time more fully to spiritual work.

Go to the Camp-meeting for a *purpose*. If you are a Christian at heart, go there to be more perfectly transformed into God's image. Go, to work for the salvation of souls. If you do so, you must not go there in a backslidden condition. Repent now; get saved and anointed for work *now*; and go there all a glow with Divine love and fire. Go there, not with your eye on any preacher, *but on* CHRIST Go there, *not* to get warmed by human enthusiasm, but go with the "baptism of the Holy Ghost and of fire." But if you have not these blessed experiences, come to the meeting and get them Don't stay away because of your need or unworthiness or unwillingness. Come to the meeting in spite of difficulties. Come on the 8th of April, and remain till the meeting ends.

Finally, begin to prepare for this meeting at once. Invite your friends to come. Write to distant friends to come. Continue to pray daily that God may manifest His Glory in the regeneration of sinners and in the entire sanctification and anointing of believers. *Be sure and come yourself.*

S. P. JACOBS.

NOTICES OF BOOKS AND REPORTS.

Indian Evangelical Review: April. This number reaches us somewhat prematurely, as regards dates, though as regards contents it is up to the mark. The Editor, Rev. K. S. Macdonald, has taken a twelve-month's furlough to Europe, and he found it convenient to publish this number in March. He proposes to have the next four numbers printed in England, in a superior manner. The contents of this number are—I. Remarriage of Hindu Women; by the Editor.—II. The New Dispensation of Brahmoism; R. C. Bose.—III. Mr. John Christian of Bungaon; Rev. Thos. Evans.—IV. The Religions of the Punjaub; D. C. J. Ibbetson, C. S.—V. N. W. Provinces and the Census; Rev. J. J. Lucas.—Books, Notes, Intelligence. We have read the account of Mr. John Christian with great interest, and hope to make some extracts from it. Mr. Bose's account of the New Dispensation is excellent. Of the first article we have already spoken.

WE have received and hope soon to notice the following:. Chr. Ver. Ed. Society's Bombay Branch Report.—Midnapore Bible School Report.—The Ten Theophanies, or the Appearances of our Lord to men before his birth in Bethlehem. By Rev. Wm. M. Baker, D. D.—The Oriental Christ; by P. C. Moozumdar.—The Messenger of Light, *Shib Shadan*, Anglo-Urdu, fortnightly published at Lucknow.

We have also received 100 copies of Major Conran's pamphlet on the Outcastes and Aboriginal Tribes of India, which we have placed at the depôt of the Bombay Tract and Book Society, where those who wish copies can obtain them.

The Bombay Guardian.

SATURDAY, MARCH 22, 1884.

SELF-SUPPORT IN MISSION CHURCHES.

THE (Am.) *Congregationalist* of March 15th, contains an article by the Rev. C. W. Park, late of Bombay, on Self-Support in Indian Missions. He speaks particularly of the Marathi Mission of the Am. Board. After speaking of the exceeding penury of the class that was most disposed to lend an ear to the preaching of the Gospel, he says:

The first missionaries, new to the land and people, impressed by the helplessness of the Hindus, susceptible to their arts, naturally assumed the position of givers, and allowed the native Christians to take and keep that of recipients. The idea of self-help had not dawned; there was certainly nothing in the condition of the people to suggest it. Under such circumstances were the lines of missionary policy laid

down. They were wrongly drawn, undoubtedly, but the mistake was inevitable. We cannot blame those first missionaries very much for not seeing a thing of which at their day nobody even dreamed.

For half a century did the policy of dispensing benefits, thus originated, continue. Audiences of beggars submitted to preaching in hope of alms afterwards; parents were paid for sending their children to school; chapels and school-houses were built—preachers and teachers trained and paid, at mission expense; the missionaries did pastoral work; the sick had medicine given them; the widows, the aged, the poor, were cared for; in everything the missionaries acted as tender parents—the natives were children. And so the seeds of dependence, planted in the native Christian community at the outset, were growing into permanent habits of helplessness, habits peculiarly natural to the Indian character. Thus, unconsciously, were laid the foundations of difficulties when at last a manlier policy should be begun.

In 1854 a step towards independence was taken in the ordination of two Native pastors over Native churches. Still, their salaries continued to be paid from Mission funds. It was in 1867 that the missionaries began to press upon the Christians the obligation to sustain their own pastors.

It was a hard step to take both for the missionaries, who knew the poverty of the people, sympathized with it, and had for years been accustomed to the old policy, and for the Christians, who had so long regarded the mission treasury as a source of universal supply, as to become fixed in their dependence. Why should not they be treated by the mission as their fathers had been? Did not they know how the Christians of America were rolling in wealth? What had suddenly shut up their bowels of compassion? Surely for the strong to help the weak was only a Christian duty. With such querulous murmurings, at which no one can wonder, was the suggestion met.

In the face of these obstacles the obligation continued to be urged, and after a time it came to be realized.

Now, after fifteen years of effort, the native church in connection with the Maratha Mission is, as a whole, self-sustaining; five of the individual churches are wholly so; and a plan has been devised by which the stronger churches help the weak. Since the beginning of 1882 not a cent of mission money has been paid to any native pastor. The old policy has been definitely abandoned; the Christians themselves are determined to become independent. They will become wholly so as Christianity works up from the lowest into the middle and property-holding classes, and as the Hindus gradually awake to the fact that a person must be allowed to change his religion without forfeiting all his civil rights and his property.

We suppose that there has also been progress in the material well-being of the Native Christians (as there has been in that of the Native population generally) and that they are better able to contribute now than they formerly were. We trust that this excellent movement in the Am. Marathi Mission will continue till not only the pastors are paid by the Native Churches, but evangelists and catechists and teachers and Bible-women shall be paid by them. Let other and younger Missions profit by the lessons set forth in the above facts, and beware of encouraging a feeling of dependence in the Native Christians. To this end let missionaries seek to exhibit in their own lives the self-denial which they wish to see exhibited by the Native Christians. Let them lead in this as in other things. The Rev. Mr. Park is, we understand, supplying a church in New Haven, Conn.

ROBBING GOD. II.

MAN is intent upon demonstrating his own sufficiency. God is intent upon demonstrating man's insufficiency and dependence. Yet God is far from unwilling that man should have the opportunity of ascertaining and proving what he can really accomplish. Some of the wisest heathen that ever lived (if we can call them heathen) were so sensible of the limitations in which their little life was bounded, that they avowed a latent expectation that God would some day draw near to man and relieve the painful obscurity in which he finds himself. Such utterances have been exceptional, however; and the more prevalent idea at the present day is that man is capable of ascertaining, appropriating and utilizing, and even of originating whatever is necessary to the best development of his being and of his plans. At the present day, many who wish to be regarded as leaders of opinion, deny that there has been any direct communication to man from above, and insist that all worthy religious ideas current among men have been excogitated by men, and all the examples of piety and devotion and self-subjection and philanthropy witnessed among men, are the efflorescence of man's character under a genial sun. It was superstition that led men to ascribe a heavenly origin to these, and for superstition we have no longer any place in the world. Whatever there is of good or true in any teacher, in Moses, in Christ, for instance, is not from a mysterious and mythical heaven above, but from the inherent resources and innate energy of our humanity. Instead of Christ's being the Son of God we more correctly view him as the Son of Man. His doctrines are just the spoils and trophies testifying to man's victories in the sphere of morality. The high-water mark of the Nile of human endeavour, is found in his beatitudes. His life of self-sacrifice is not the expression of divine love seeking the recovery of a lapsed race, but the highest and most illustrious evidence of the fact that man is not lapsed at all, but has within himself the potencies of all good and all truth. It used to be thought, *ex nihilo nihil fit*; but this axiom must take wings, and fly away, and make way for the better axiom, *ex nihilo omne fit*. Give space and time and matter, and the cell developes itself into a magnificent world.

God has given men the opportunity of showing what conquests they can make in science, philosophy, theology and morality. Men were clamouring to be let alone and he let them alone. He asked only that a miniature insignificant province, and a despised handful of people might be reserved for his own purposes, and to man was left the vast remainder of the globe to carry on his experiments and show what he could do by himself. The province was Judea and the people were the Israelites, slaves of Pharaoh, brought out of Egypt by Moses. The wide, wide world was given to man, and he was left without any express revelation, except those important vestiges of primeval truth that could not very well be eradicated. In all the countries under the sun, we find the common people embracing the grossest and most revolting legends concerning the divine Government, and the wise man (so called) elaborating fantastic cosmogonies and philosophies, and doing nothing to purify and elevate the popular faiths. "In the wisdom of God," the Greeks and Romans and other ancient nations were allowed a millennium or two to show what love of truth there was in them, what power to recognize truth and give it application among men, and the result, written in broad letters over the historic record, is, that "the world, by wisdom, knew not God," and was just as far, to say the least, from just notions of religion and morality as it had been at the beginning.

God's revelation in Christ was diffused over the face of the earth, and has for nearly 2000 years been battling with the darkness of this world, and man has been doing his best to hinder the propagation of the truth. But certain elements of the truth from on high have got into society and their leavening power is slowly vindicating itself, and there is a certain portion of the world that consents to be called Christian, though how far Christ will acknowledge it as his, is another question. Men have discarded the superstitions of ages, and rejoice now in the liberation of the human intellect from a multitude of phantasmal terrors that once enthralled it. But do they acknowledge that this enfranchisement is from above, that it is one of the achievements of the Gospel? Nay, verily. They rob God of the honour of having bestowed this illumination. Unmindful of the demonstration furnished by the fatal experiment of the ancient world, the men of this day who claim to be the leaders of thought, insist that this victory has been achieved by the unaided genius of man. They steal the very thunder of God. The mighty forces of the Gospel have, under greatest disadvantages, declared their divine origin by banishing barbarities, falsities, monstrosities of opinion and of conduct, which all the forces known to man had vainly assaulted for thousands of years; yet the men of the 19th century coolly claim the entire honour of this thing and bid Religion hide her diminished head while they sit upon her throne.

ADDITIONAL REMINICENCES. I.

[SOME friends having asked us to give further extracts from old note-books, we commence a series of additional reminiscences. As the writer's pen was a good deal taxed in other work, the entries are very brief, too much so, we fear, to be interesting.]

May 20, 1860. Revival continues with undiminished power in Scotland, Ireland, Wales, America, Sweden, and an unprecedented spirit of prayer in England. The stream flows on and widens, deepens as it flows. A few continue in daily prayer in Bombay. The last ten days, days of marvellous experience to my soul. In Italy 12 millions accessible to the Gospel. Naples trembling in the balance.

May 28 Texts now shining: Not I, but Christ liveth in me. The glory which thou hast given me I have given them. The Father which dwelleth in me, He doeth the works. Yet hast thou not known me? Christ in us the hope of glory. The image of the invisible God. I am no more in the world, but these are in the world (to pray as he prayed, to have the same communion with the Father.) That the love wherewith &c., may be in them and I in them. Changed into the same image from

glory to glory. Hath ceased from his own works. He that dwelleth in love dwelleth in God and God in him. It is God who worketh in you to *will* and to do of his good pleasure. Thou hast wrought all our works in us. Grow up into him in all things who is the head. Glorify God in your body and in your spirit which are his. In him we live and move. Of him, through him and to him are all things. All in all. A spiritual body. I will write upon him my new name. That they may be with me where I am. The Word is nigh thee, even in thy heart. That *my* joy may be fulfilled in them. The works that I do shall he do also. My *peace*. Ye are dead and your life hid with Christ in God. To live is Christ.

July 8.—June 23d, received tidings of a Revival in Tinnevelly. (June 4 heard of a revival at Hongkong, in the shipping.) Ezekiel's river of life, advancing steadily from the West.

Sept. 2. The work in Tinnevelly began earlier. There were indications of it March 4th. "Particular allusion is made to the 4th of May and the few following days, which appear to have been truly days of the Lord's right hand."—On the 18th of August I had the great pleasure of receiving from America the two volumes of my private diary which I lent to F. King, July, 1847. I have often regretted having parted with this, but the wisdom of God was in the privation and present satisfaction. These manuscripts afford me the opportunity of illustrating "the higher Christian life" about which there is now some discussion. On the 3rd of August the anniversary of the daily prayer meetings in Bombay was held.

December 23. Revival marked in Edinburgh, Dublin, London, and many other places of the kingdom. The leaven is diffusing itself through the Churches of Britain. Men of the people raised up to preach with great power. Almost the whole of Italy annexed to Sardinia, and open to the Gospel. Matters in Bombay appear *peggiorando*. Christians of many years' standing giving place to the devil. The revival in North Tinnevelly seems to have been early checked by the want of sympathy on the part of missionaries. The same thing no doubt that constitutes the chief bar to its manifestation every where.

"Of that day and hour knoweth no man, not even the Son of Man." He knew not the time of his future manifestation. And it seems to me not unlikely that during his long residence at Nazareth he knew not the time in wich the would be manifest to Israel; but was constantly expecting it and hasteningforward to it, and that the long delay was a principal element in his trial. There was nothing in the Scripture to make him believe that he woulp have to wait till his 30th year; he would not necessarily conclude that the law concerning the age of priests would apply to him, a priest of another order and who was to be a prophet before he was a priest. There was no law concerning the age of prophets. And I do not think it was the subject of special revelation to him. Everything was arranged with reference to the thoroughness of his trial. When he was 12 years of age he was remarkable for his Scriptural knowledge, and was fitted perhaps in many respects to teach the Scribes of that day. But after that he grew in wisdom. How likely it is that as he drew near his 20th year, he would be conscious of his power to do the work given him to do, and would expect that the testimony of God would be immediately given to his Messiahship. Mary and Joseph doubtless expected it also. I can form an idea of the greatness of the burden af this time laid upon Jesus, and of the proof silently given that he was, above all, meek and lowly of heart. "To keep his works unto the end" may be not only to tread in his footsteps, but to persevere during so many years in bearing a burden like his.

NOTICES.

BAPTIST CHURCH, Bellasis Road, (opposite the Byculla Club)

Paster—The Rev. William Bell, M. A.

Sunday Services at 11 A. M. and 6 P. M.

The Pastor will preach next Sunday, (the 23rd inst.) both Morning and Evening.

M. E. CHURCH SERVICES, BOMBAY.

SUNDAY. GRANT ROAD, Eng. 8-30 a. m. and 6 p. m. S. School, 7 a. m. Tamil, 10-30 a. m. Marathi, 4 p. m. Dean Lane, Fort; Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m. Marathi, 3 p. m. Mazagon, Eng. 11. a. m. and 6 p. m. S. School, 9-30 a. m.—Prayer meetings at each place, Tuesday, 7½ p. m. (Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

METHODIST CHURCH SERVICES.

Sunday 23rd March 1884.

Grant Road.

7-30 A. M. Sunday School; 8-30 A. M. Sermon by J. N. Hawkins; 6-0 P. M. Sermon by Dr. J. S. Stone.

DEAN LANE HALL, FORT.

9-30 A. M. Sunday School and Bible class with black-board illustration by Dr. J. S. Stone (Friends are cordially invited.) 11 A. M. Sermon by Dr. J. S. Stone; 6 P. M. Sermon by Rev. C. P. Hard.

MAZAGON.

4-30 P. M. Sunday School; 11 A. M. Sermon by R. Sharman; 6 P. M. Sermon by Rev. W. Stephens.

THE Rev. J. G. Deimler desires in this way to convey his thanks to those ladies and gentlemen who have very kindly responded to his appeal for *used* stamps. He would also take this opportunity of asking them kindly to continue supplying him with all such postal and other stamps that may come into their possession. The proceeds of the sales will be devoted to missionary and other benevolent objects in this land.

RECEIVED for Gospel Hall, Picket Road, from Paulina, 8 annas; Mrs. F. Rs. 5.

THE Annual Meeting of our local Bible and Tract Societies will be held (unitedly) on Friday next (28th) at 8½ P. M. at the Y. M. C. A. rooms.

Epitome of News.

SATURDAY, MARCH 15.

—Probably the longest lovers' quarrel on record came to an end the other day in Branford, Conn., when Miss Jennie Durand and James O. Smith were married. They quarrelled in 1825 and did not meet again for fifty-eight years. The groom is 80 and bride 77

—Am. paper: The Saved Army.—We notice an outgrowth of the work of the Salvation Army in Kingston, Canada, in stirring up the young men of the churches to evangelistic activity. A correspondent of the *Christian Union* describes the work of these young men as follows: "A not less remarkable work than that of the Salvation Army in Kingston has been a parallel movement, inspired by it, begun in a suburban village under the leadership of a young man in very humble circumstances, who received the impulse from the meetings and success of the Salvation Army, and was led to hold meetings with some of the careless young men of the village, at first in an open driving-shed. The meetings were afterward transferred to the little village hall, and the converts became, ere long, two hundred strong; organizing as an independent association, styled the Saved Army, instead of joining the Salvation Army, because they wished to retain their connection with the churches to which they had nominally belonged. They also go out as evangelists into the surrounding country, and co-operate with the Salvation Army in their missionary labors. They have also established branches in a number of the neighboring villages, are now a thousand strong, and lately held a conference, in which delegates from the other branches took part."

—*Independent*: One of the more widely known among the victims of the catastrophe that befell the "City of Columbus" recently was Miss Elizabeth R. Beach, who had been prominent both in this country and in France in her work for and interest in the famous McCall Mission. Her first connection with the mission was made in Paris; but her great work was carried on in this country, where, in lectures and talks to Christian ladies, she made known the cause for which she was now giving up her life. Her labors were too great for her naturally delicate constitution. A long and severe illness resulted. She was only just convalescent when it was thought that a few months of the mild climate of St. Augustine would insure her recovery. Thither she was bound when the "City of Columbus" met its fate. She had hoped to return to the mission in Paris, where her labors will never be forgotten and her memory ever cherished.

—The *New York World* has printed a telegram from Philadelphia giving the particulars of the sudden death of a vile blasphemer, who, with a dozen companions, had assembled at a certain hotel in that city for supper. The table was well supplied with liquors, and the disgraceful and beastly affair is described in the *World* as follows:

"After they had been seated, one of the men said that the reunion, on account of there being thirteen present, was suggestive of the Last Supper, and while they were eating, drinking and shouting, the boldest among them uttered a terrible oath, and made use of some blasphemous expressions that shocked even his comrades. They all started up with amazement at his words, when suddenly he grew pale, and, putting his hands to his head, complained of pain. It was not until eleven o'clock that this occurred, and the supper had opened shortly after eight.

"'I'm afraid it's my last supper, after all,' the miserable man moaned. Then clutching his chair and rising with difficulty, he announced to the rest: 'I must vacate the chair, boys. You must get some other President. I'm going home.'

"The man was taken home, and he complained that his head felt as if it had received a terrible blow. His daughter left him when she fancied he had fallen asleep, and the next morning he was found dead in his bed. A horrible smile played over his features, and his eyes were starting out of their sockets 'as if,' said a woman relative in describing it afterward, 'he had seen something awful, and died while staring at it.'"

—*Independent*: The work among the Moslems of Egypt has become very encouraging. Dr. Watson, of the United Presbyterian Mission, writes that convert after convert has been announced. He mentions five, all of whom "had to pass through stripes and imprisonment before receiving their religious freedom." All of the missionaries have become objects of hatred to the Mohammedans because of their recent successes, and some have been threatened. Dr. Watson says he never saw such hopeful signs in Egypt as he sees now. The school in Cairo has 122 day scholars, among whom are a number of new ones, chiefly Mahommedans.

—*Times of India*: On Thursday evening a large audience assembled at the Framjee Cowasjee Institute to listen to a lecture by the well known temperance lecturer, the Rev. Gelson Gregson. Colonel VanHeythuysen pre-

aided and, introducing the lecturer, said that since he had had the pleasure of last presiding at a temperance lecture in Bombay, he had spent eighteen months in England. He had attended and presided at a number of such lectures at home, and he was glad to be able to testify to the fact that the cause was making great strides there. The lecturer observed that it was the duty of every Englishman in this country, where he not only represented himself, but also his country, to set a good example to the natives around him, and this example, he said, could not be set by habits of intemperance. They were considerably lowered in the eyes of the intelligent native by their drinking habits. There was no doubt that there had been drink in India long before they came here. But was it not their duty to try to obliterate this pernicious custom? They had done away with *suttee*, infanticide, the annual procession of the Juggonath car; why should they not do away with drink? They were naturally proud of the position their mother country held among the nations of the world, but if these horrible drinking habits were dropped, England would hold a far more exalted position on account of her sobriety. He had been told not long ago that total abstinence would not do for soldiers, and why not? Because their duties were so arduous, they had need of some stimulant; it was the liquors that gave them the courage to go through the battle without swerving. Now he thought that the courage which drink imparted was more useful in bazaar rows, in the hammering of defenceless men, and the banging of hard slaving wives. If soldiers could not go to the battle without the bottle, the sooner they went home to their grandmothers the better for the English army. It had been found, however, that soldiers could abstain, and the large number of their defenders who were total abstainers here in India showed that the climatic influences and other disadvantages which Europeans have to encounter in India could be victoriously combated without the aid of drink.

Monday, March 17.

—It has been resolved to hold a World's Fair in San Francisco in 1887.

—Lord Falkland, whose death at the age of 81 is just announced, was Governor of Bombay from May 1, 1848, to Dec. 25, 1853.

—The body of Edward Webb, Gunner in 1st brigade R. A., Colaba, was found in the sea at Pilot-Bunder.

—*Subodh Patrika*: It is high time, we think, that some of our enterprize and capital should turn in the direction of rehabilitating our old Indian arts in all their former greatness. Some of them have, indeed, been driven out of the field by modern European inventions. But there are others, and their number is not small, which still hold their own and are capable of immense development. Our wood-carving, our pottery, our gold and silver work, some of our silk and woollen fabrics, our carpets and our embroidery only wait for capital and enterprize to give rise to a large and profitable trade in them. Not only in India, but also in Europe and America, as well as in the rich colonies of Australia, with whom, by the way, thanks to the late international exhibition at Calcutta, we are likely soon to open a direct trade, there is every chance of the products of our arts meeting with a large demand, when they come to be better known than they are at present.

—*Indian Messenger*: The Church of the New Dispensation continues to be distracted by dissensions among its leaders. Last Sunday a large section of the congregation of the *Mandir* gathered for divine service in the house of Babu Pratap Chandra Mazumdar; and, as we hear, their number was, perhaps, larger than that of those who attended service in the *Mandir*. In answer to the letter from "A Member of the Apostolic Durbar" that had appeared in some of the morning papers and was reproduced in our columns last week, there has appeared another letter from "Another Member of the Apostolic Durbar," in which attempt is made to justify the proceedings of those who have resolved to set apart the old *vedi* of the *Mandir* in honour of the late Keshub Chunder Sen and to prevent the congregation from deciding the question by their own votes.

Tuesday, March 18.

—*Times of India*: A case of some novelty and interest to the mercantile community came before Mr. Justice Bayley at the Bombay High Court yesterday. On behalf of several firms of cotton dealers Mr. Inverarity applied that certain parties might be restrained from participating in the proceedings of a *panch* to assemble at Khangaum to-day for the purpose of fixing the rate of cotton deliverable on the 11th of March 1884. In the first case, that of Thakersey Narronjee *vs.* Saligram Sivlal and others, the learned counsel read an affidavit which stated *inter alia* that the defendants and other firms of shroffs, with whom they had conspired, had been recently entering into a large number of fictitious contracts, and contracts with fictitious prices mentioned therein with the object of creating ostensible evidence upon which the price of cotton deliverable in March might be fixed at a very high rate. The affidavit also stated that the defendants had received large sums of money from the plaintiff, in respect of contracts entered into by them as his agents, and one of the objects of the application was to prevent them parting with these moneys. Mr. Justice Bayley, being of opinion that a *prima facie* case had been made out, granted a rule *nisi* and an interim injunction. Similar orders were issued in the case of the other two applications made by Mr. Inverarity.

Elsewhere we publish Sir Auckland Colvin's Financial Statement. There is nothing new. There is no attempt to turn three unusually prosperous years to good account. But a considerable amount of ingenuity has been exercised in finding an admirable reason for postponing everything to another occasion. Perhaps the most we can say is, that the figures are nicely balanced and clearly arranged, and that the strongest impression left upon the reader's mind is a feeling of wonder as to why it is necessary to pay Rs. 6,400 a month to a Finance Minister for work that could be adequately performed by a native accountant.

—The newly adopted Rajah of Kolapore took his seat on the *gadi* yesterday.

—Famine relief works are to be commenced in some parts of the Punjaub.

—*Times of India*: The annual prize distribution of the Bombay Education Society's Schools, Byculla, took place yesterday in the presence of a large assemblage of the friends and subscribers of the institution. Sir James Fergusson presided, his Excellency being supported on the dais by the Hon. J. B. Peile, the Hon. Mr. Justice Bayley, the Hon. Justice Birdwood, the Venerable Archdeacon Stead, Brigadier General Edwardes, the Rev. A. L. Onslow, and Captain W. P. Walshe. After a very interesting selection of glees and part songs, performed by the children of the school, the prizes were distributed by the Governor, and were generally admired for the taste that was displayed in the selection of them. His Excellency, in addressing the assemblage, observed that the schools had long been justly considered the pride of Bombay; and he was exceedingly glad to find that they were continuing to increase and advance in their usefulness.

—*Bombay Gazette*; Colombo, 17: The Victoria Parliament will meet in June, in time to confirm the resolutions adopted by the Sidney Conference regarding the annexation and federation of New Zealand. The Tasmanian Parliaments will assemble at about the same time. In New South Wales, South Australia, and Queensland Parliaments are now sitting. The resolutions will all probably be passed in the course of the next few weeks with little or more opposition.

A frightful steamer explosion occurred in Hongkong harbour at the trial of a vessel's boilers. They exploded and blew away the whole afterpart of the vessel. Twenty persons were killed, including Mr. Fraser Smith, sub-editor of the *Hongkong Telegraph*, and wife.

—35 words a minute is said to be the highest speed now attainable for really good telegraphing.

Wednesday, March 19.

—Webb, the soldier found drowned, had been drinking with a comrade, and when the latter went in to bathe followed him, though unable to swim, and was drowned.

—*Bombay Gazette*: The next racing year will mark a new departure in the history of racing on this side of India, which may be considered worthy of note. At Poona and Bombay, where the two principal race meetings of this Presidency are held, there will be no lotteries. Lotteries were originally started in connection with Indian racing to supply the want of that section of the sporting world known as "the bookmakers." Backers could back horses by means of lotteries, though they could find no one to lay the odds. But the system of lotteries involves a very great deal more than the mere backing of horses. It affords scope for a very considerable amount of gambling without any intention on the part of the gamblers either to back or lay against a horse. Buying large numbers of tickets on the chance of drawing a favourite which would sell for a large sum, or gambling for the tickets, was a very easy way of getting rid of considerable sums of money. Then it is easy to buy in a fancied horse, or a half-share or a quarter-share. No ready money is needed, and frequently the too rash young sportsman finds himself standing to lose or win really a considerable sum on each race of the day.

—Same; London, 29: One thing has been made quite clear by the contents of the magazines which failed to go off at Charing Cross and Paddington, that the criminals are Irish-Americans who have recently come over to this country, bringing with them a quantity of dynamite made up in packets of "Atlas Powder," a compound which is only manufactured in the United States. This is a circumstantial proof that O'Donovan Rossa and his associates, whom the Americans pretend to laugh at as mere vapourers, are really engaged in carrying on a dynamite war against this country. The *Times* this morning urges that it is time for the Foreign Secretary to address a strongly-worded remonstrance to the American Government against the toleration extended to these criminals. Even if England and America were engaged in hostilities with one another, dynamite outrages would not be permissible. But the relations between the two countries are now of the friendliest character, and the Government of the United States is, therefore, bound to put the manufacture and sale of dynamite, and the open advocacy of a policy of blowing up English public buildings and slaughtering innocent English subjects, under such restrictions as will put an end to the schemes of the dynamitards. The infamy of these men's proceedings is shared by the Government which, for political reasons, connives at them.

—Same: Professor Peterson delivered yesterday, at the Sassoon Mechanics' Institute, a lecture on Indian poetry, Mr. A. W. Forde presiding. The lecturer read extracts from Sanskrit poems, and compared them with passages from English poets, with the object of showing that the Englishman and the Hindoo, in their mental constitution, are made of the same stuff. The Sanskrit selections were made from a work of Vallabhadeva, called "The Garland of Sweet Flowers," which, Dr. Peterson said, gives a general view of Indian

poetry, as Palgrave's Golden Treasury affords of English verse.

—Telegraphic communication has been opened to Siam and Cochin-China *viá* Moulmein and Tavoy.

—A despatch from Mgr. Puginier, French Bishop of Tonquin, dated Hong-Kong, Feb. 9, announced that a Priest, 22 Catechists, and 215 Christians have been massacred, and 108 Mission-houses destroyed.

—*Liberal and New Dispensation*: It evinces the very great respect which is entertained for the memory of our late Minister that some of the most esteemed members of the community have come forward to interpose their good offices in the present quarrel and bring it to some sort of happy termination. An arbitration was proposed, and on Wednesday last the matter came before the parties in a definite shape. On Friday last negotiations were carried on and it was on the night of that day that both parties agreed to refer the dispute to arbitration. The following were the points upon which the agreement was based :—

(1) The subjects of controversy are to be referred to arbitrators.

(2) The vacancy of the *vedi* for three months agreed on condition that the arbitrators' award is accepted.

(3) The arbitration is to proceed on statements from both sides.

(4) During this period of three months there is to be no separate worship in two different places.

An agreement stating that the award is to be accepted as final was signed by both parties. So far we believe there is solid ground for rejoicing that there is a reasonable prospect of an amicable settlement of differences. It now remains for all parties to carry out their parts of the contract and submit their statements for arbitration.

—*Overland Mail*: A despatch from Saint-Denis Island, Reunion, says a great sensation has been caused by a fatal duel with swords between Mr. Winter, an English professor, and M. Grosjean, an officer of marines. Mr. Winter was pierced to the heart and fell dead on the spot.

—The Signorina Clelia Garibaldi, the youngest daughter of the late general, was married on Feb. 26, in Turin, to Professor Graziadei. The Premier, Signor Depretis, was represented by the Prefect. The King sent the young bride a splendid diamond bracelet.

—On Feb. 26, at the Young Men's Christian Association, Aldersgate Street, Mr. H. M. Hodder presiding, a special feature in the usual noon devotional service was the presence of six missionaries about to depart in the service of the China Inland Mission—Miss Minchin, Mrs. Cheney, Miss Fowles, Miss Whitechurch, Mr. Windsor, and Mr. Hughesdon. Including these, forty missionaries out of the seventy asked by the mission in 1882, have presented themselves.

The intention of "going to Merv" which, when convenient, Russia has always so vehemently repudiated, has now been carried out, and her supremacy has been quietly established over the whole of that territory which only a few months ago we were earnestly assured lay entirely outside the sphere of her interests. That English statesmen can ever have been induced to believe such a representation proves the extent to which blindness may be indulged in by those who have no wish to see.

Thursday, March 20.

—The death is announced of Professor Keru Lakshaman Chhatre of the Deccan College, Poona. He was highly respected, and rose from a salary of Rs. 5 *per mensem* to one of Rs. 1500.

—The Str. *Gwalior*, with English Mails, left Aden for Bombay, Wednesday, 8 a. m.

—An exhibition of a large collection of educational apparatus was opened yesterday at the old Elphinstone High School premises by H. E. Sir James Fergusson.

—*Bombay Gazette*; Madras, 19: There were 307 deaths from small-pox last week, being a slight decrease on the previous week.

—The following letter "Concerning Ecclesiastical Appointments," addressed to the Right Honourable W. E. Gladstone, has appeared in *The World*:—

"Sir —If the schoolmasters and classical scholars are to have almost a monopoly of those high places in the Church which originally—that is, in the times of the Apostles —were occupied by working men, who had special power, not of worldly wisdom, but of preaching the Gospel, might it not be just and kind to announce this arrangement? Bishoprics might be attached to the masterships (after a few years' service) of such schools as Winchester, Eton, and Harrow: deaneries and canonries to schools of a lower grade. Young men taking Holy Orders would then distinctly understand that no amount of devotion to their work, no attempts, however successful, to covert unbelievers, to teach the ignorant, to alleviate sorrow, to comfort the sick, to do the work of their Divine Master, would be recognized as a claim to promotion: but that a knowledge of Greek and Latin, with the art of teaching these dead languages to boys (supplemented, if practicable, by some connection, through marriage or otherwise, with persons of supreme authority), would alone justify their hope of honourable recognition. It will prevent disappointment if it is known that the mitre is only for heads which can give felicitous translations of Aristophanes and Juvenal, and that the hand which would hold the pastoral staff must first learn to *swish*.—I am, Sir, your perturbed admirer.

"Justice."

—*Christian:* A society has been formed in the Scotch capital to be known as the Edinburgh White Cross Union, having for its object the promotion of a higher, manlier, and more Christian standard of public opinion on the subject of Social Purity and the Prevention of the Degradation of Women and Children. The Council comprises a host of well-known names, those of Drs. H. Bonar, N. McLeod, Andrew Thomson, and others, being on the list.

—Same: *The Lancet* waxes warm at the announcement that the new Surrey Country Asylum is to be "worked on Temperance principles." Medicine it argues, has nothing to do with principles outside its own domain. But surely Dr. Richardson and many other eminent physiologists and physicians have shown that abstinence from alcohol is a principle which medical science includes in its laws for the wise government of the human constitution, so that Temperance principles are fairly within the medical domain. *The Lancet* may deem it a discredit to the professiog to endorse the abstinence programme, and may brand the principles of Temperance as "vagaries," but none the less some of the most learned and trustworthy members of the profession it represents publicly advocate them as assential articles of a sound medical creed.

Mr. Broadhurst, M. P., has given a strong personal testimony in favor of total abstinence, although not himself a teetotaler. At the opening of a workmen's club at New Southgate the other day, he said that when he worked as a journeyman stonemason, he found he could get through a hard day's work far better without alcohol than with it. Since his occupation had been changed, he could honestly say that he believed it would be impossible to get through the usual hard day's work of a Member of Parliament if he were not almost a a total abstainer. He also expressed his conviction that drink was the one great obstacle to the advancement of the working classes, who, but for its influence, might soon become masters of the destinies of this great country. Such a testimony ought to have great weight with the class that Mr. Broadhurst specially represents.

Friday, March 21.

—The death of Col. Young, Comptroller of Accounts, by cholera, is raported from Calcutta.

—A Compulsory Vaccination Act has been passed at Madras.

—The Postal authorities have issued a notification that from the 1st of April next, the post office will undertake the payment by postmen at the addresses of the payees, of India Postal Notes. The regulations for the issuing of the note are very simple; while the precautians taken to ensure its proper delivery appear to be ample. The new system of payment through the post is likely to be largely used by residents in the mofussil and by the business community generally.

—Death last week, 430. By cholera. 6.

—The ceremony of laying the foundation stone of the Bhikaijee Shapoorjee Bengallee School was performed yesterday afternoon in Parsee Bazaar Street, Fort, by Mr. Framjee Nusserwanjee Patel.

—*Times of India*: the Education Apparatus Exhibition: Amongst the exhibits are several highly finished patent reflex and folding desks which form a bench with arms, or a desk with foot-rest and a box for books. There are patent revolving bookcases, children's calculators, book-stands, maps, globes, some beautiful specimens of illustrations from natural history, and in fact every article of convenience and necessity which are to be found in elementary school in England.

—*N. Y. Independent*: The bill which has already passed the Senate making it obligatory that instruction shall be given in the schools of this state concerning the effects of alcoholic drinks and narcotics on the human system has our hearty favor. Doubtless such instruction is already given to every class in physiology.

Selections.

"THE ORIENTAL CHRIST." *

The publication of this volume and the recent visit of the author to this country have very naturally called attention to the "New Dispensation," the last result of the development of what has been known as the Brahmo-Somaj. The ability, the fine culture, and the manifest sincerity of the author have made a very favorable impression on many who have become personally acquainted with him. The contrast between such a man and the traditional Hindu is a most remarkable instance of the changes in progress in India through the influence, pre-eminently, of Christian missions. While not accepting Christianity, the author is free to admit that "Christian missions, Christian men, and Christian literature, above all, have roused the dormant nature of Eastern people,—pre-eminently of our own (Hindu) people,—suggested inquiries and stimulated thought, the natural results of which show themselves in that religious activity which, more or less, characterizes every part of India." But he also claims that the efforts of these European, and he would doubtless include American, agencies also, "do not go deep enough, but still float on the surface and affect the merest externals of people's life," and so he would give us, as an Asiatic only can, the conception of the true, the Oriental Christ.

The story of the author's religious experience is a thrilling one, and prepossesses the reader strongly in his favor. There is so much to admire and sympathize with in some of his conceptions of the character of Christ, that we are not prepared for the painful caricature presented in the author's contrast of the Western and the Oriental Christ. The singular bitterness which here seems to take possession of

* The Oriental Christ. By P. C. Mozoomdar. 12mo. pp. 193. Boston: Geo. H. Ellis. 1883.

the writer, the allusions and flings at currently received beliefs and theological doctrines, suit an anti-evangelical radical of this country rather than a cultured man, educated in the intellectual and moral atmosphere of India.

On the other hand, it would not be difficult to find in any of our recent collections of Christian hymns, as the "Songs of the Sanctuary," for instance, every excellence of character ascribed to the Oriental Christ, and many more that are needed to complete the conception of the Christ of the Gospel. We can not concede to the author all the sweetness and beauty and loveliness of the Christ whom he describes, as foreign to Him whom we adore. Other instances of like misrepresentation would suggest the possibility of interpolations by another hand. Some sentences and paragraphs remind us of passages in "Ecce Homo," especially the chapter on the "enthusiasm of humanity" and the concluding chapter of that work.

The truth seems to be that the sublime moral character of Jesus of Nazareth, so much superior to that of all other teachers of mankind, has profoundly impressed thoughtful men among the Hindus, and roused in them a genuine admiration. In the volume before us, the resources of an Oriental imagination have been taxed to ascribe to an ascetic and mystic Hindu devotee whatever is most winning and attractive in the life of our Lord, yet so as scrupulously to exclude everything distinctively supernatural or miraculous, whether in his miracles of healing or in his resurrection. Indeed the writer evidently regards the story of the resurrection as a harmless fiction, helpful to some minds, and therefore not to be rudely exposed.

As we have read this volume, we have been more and more surprised at the eclecticism of the author, at his moral inconsistency in selecting some of the characteristics of Christ, some portion of his work and life, and setting aside the rest. How it is possible to admit the moral integrity of Christ, holding him up as such a sublime character, and yet reject some of his plainest teachings, is a wonder. It may be Oriental, it may be a peculiarity of the Oriental mind, and yet it is not wholly peculiar to the East. The fact that thousands and tens of thousands of Hindus of every caste, from the proudest and most cultured Brahman down to the humblest Mang and Karen, have accepted the Christ of the Gospels, shows that there is, after all, nothing in the Oriental mind, as such, requiring any different exhibition of the life and work of our Lord than is found effective to the enlightenment and spiritual regeneration of other races of mankind.

The Christ that is placed by the "New Dispensation" at the head of the saviours of the world is not the Christ of the Scriptures, whose resurrection was the joy and comfort of Paul and of the early church. Much as we value the works accomplished by the Brahmo-Somaj, through its rejection of idolatry, of caste, and many of the degrading customs and superstitions of the Hindus, and for its inculcation of a lofty morality that in many respects would do honor to the Christian name, we find no recognition of that which is distinctively of the Christian system, the righteousness which is by faith, and a faith which worketh by love. In the further development of the Brahmo-Somaj we would hope for a proper recognition of this one great want, and a turning to Christ as the Life, as well as the Light, of the world.

Since penning the foregoing, we are pained to hear of the death of Keshub Chunder Sen, the recognized leader of the "New Dispensation." This fact gives the greater significance to the volume here noticed, as the last formal expression of his views by one of his pupils. The steady progress Chunder Sen had made, the valuable work he had accomplished, had inspired in us the hope that the Holy Spirit would yet lead him to the full and joyful acceptance of the Christ as his personal Redeemer and Lord.—(*Missionary Herald*) N. G. C.

THE SLAVE GIRL OF LYONS.

Most violently did the madness of the crowd, the governor, and the soldiers' united rage against the slave-girl Blandina, in whom Christ made manifest that the things which appear mean and deformed and contemptible among men, are esteemed of great glory with God, on account of the love to Him which is shown in reality, and does not merely boast itself in appearance. For whilst we were all trembling, and Blandina's earthly mistress, who was herself one of the contending martyrs, was in an agony lest through weakness of body she should not boldly confess her faith, Blandina was filled with such power that her ingenious tormentors, who relieved each other from morning till night, confessed that they were overcome, and had nothing more that they could inflict upon her. Only amazed that she still continued to breathe after her whole body was torn open and pierced, they gave their testimony that one single kind of the torture inflicted was itself sufficient to destroy life, without resorting to so many and so excruciating sufferings as these. But this blessed saint, as a noble wrestler, in the midst of her confession itself renewed her strength; and to repeat, 'I am a Christian,' and, 'No wickedness is done by us,' was to her rest, refreshment, and relief from pain.

After this Blandina was bound and suspended on a stake, and thus exposed as food to the assault of wild-beasts; and as she was seen to hang in the form of a cross, by her earnest prayers she infused much alacrity into the other contending martyrs. For as with their outward eyes they saw her in the contest, through their sister they contemplated *Him* who was crucified for them to persuade those that believe in Him that every one who suffers for Christ has communion for ever with the living God. But as none of the beasts then touched her, she was taken down from the stake, and remanded to prison to be reserved for another contest; so that by gaining the victory in many conflicts she might confirm her victory over the serpent: and though small and weak and contemptible, but yet clothed with the mighty and invincible wrestler Christ Jesus, might also encourage the brethren. Thus she overcame the enemy in many trials, and in the conflict received the crown of immortality.

Finally, on the last day of the gladiatorial shows, Blandina was again brought forth, together with Ponticus, a youth about fifteen years old. These had been brought in every day to see the tortures of the rest; and they tried to compel them to swear by their idols. And when they continued firm and made light of their power, the multitude became enraged with them, so as neither to pity the youth of the boy, nor respect the sex of the woman. Hence they inflicted on them every kind of suffering, and led them through the whole round of torture, ever and anon striving to force them to swear, which they would not do. And Ponticus, encouraged by his sister in such a way that even the heathen saw that it was she who urged him on and confirmed his courage, nobly bore the whole of his sufferings and gave up his life. And then the blessed Blandina, last of all, as a noble mother that had animated her children and sent them as victors to the great king, herself retracing all the conflicts her children had endured, hastened at last, with joy and exultation at the issue, to join them; not like one who was cast to wild beasts, but like one invited to a marriage feast. And thus, after scourging, after exposure to the beasts, after roasting, she was finally thrown into a net and cast to a bull. And when she had been well tossed of the animal, and had now no longer any sense of what was done to her by reason of her firm hope, confidence, faith and communion with Christ, she too was offered in sacrifice: the heathen themselves confessing that no woman of theirs had ever endured so many great tortures as these.

Such is the *old* history, coming to us across the ages, written in the living words of one of the actors in it, and embodied by Eusebius in his Church History, less than two centuries after the event. And now what is the *new* comment on it, a comment of to-day, taken from an English Newspaper, the *Spectator* of a month ago? Here it is:—"There can be no doubt in an unprejudiced mind what has been the influence of Christianity on slavery. 'It was not Spartacus who suppressed slavery, it was Blandina'—says a historian whose testimony to anything Christian will not be received with suspicion, M. Renan. It is surprising that that tribute to the martyred slave-girl has not aroused more attention. It is a tribute not to this or that form of Christianity, but to the teaching of Jesus. He said, 'Resist not evil.' We say, 'That is an unpractical, exaggerated doctrine; we must pare down its meaning to some much smaller, before we can make any use of it. M. Renan says this was the teaching that put an end to slavery. A pagan hero refused to be 'butchered to make a Roman holiday,' fired his oppressed brethren with the passion for liberty, and taught slaves to die in the strength of that passion. We cannot say that the genius and courage which it taxed the utmost strength of Rome to subdue did anything towards ending slavery. The quelled revolt of Spartacus rivetted the chains of his brethren, sharpened the scourge under which they groaned, and hardened against them the heart of the most humane of the Romans. Then came a faith which appealed with special promise to the slave, which offered duties he could fulfil and rights that he could claim; he accepted it, he believed the words of Christ literally, he feared not them which could kill the body, and after that had no more they could do; he accepted death and torture at their hands with unresisting hope, and when the storm of persecution was past slavery had become impossible. Slaves had taught freemen how to die, they were enrolled among the Saints, and it was impossible that humanity could continue to recognise a distinction which was thrown into the shade as much by common memories as by common hopes."—(*Indian Churchman.*)

GOD'S MESSAGE IN MUSIC.

By the author of "the Little Bugler of Kassassin," (Mrs. Ballard.)

"Hush!" said an Orderly, as I entered the A ward of the Herbert Hospital one summer evening. "By that screen a man lies dying." None of my friends among the patients could tell me anything of the new inmate, excepting that he seemed somewhat superior to the rest, that he was conscious and able to speak, that it was thought he had delayed too long coming into Hospital, and that the case was a very critical one. The Sister in charge was resting, or I should have had fuller details.

I went round noiselessly, giving the flowers and magazines I had brought to the other patients,—and the solemn thought of the dying man weighed upon my heart. Might I venture to say one little word of sympathy, or would it only jar upon him at such a time to be addressed, however gently, by a stranger? I shrank from doing so. Just then the remembrance stole over my mind of a day long past, when sailing on a summer sea near the line, our ship, the only speck between blue ocean and blue sky, sighted another vessel. Slowly they neared each other,—it was impossible to pass on the great lonely sea without a greeting, without signally to wish each other a prosperous voyage, and a safe landing at the

desired haven. Then the strange barque sailed on into the glowing West.

And now, on "Life's solemn main," I had met one bound for an unknown shore; what though he knew not my name, or I his,—might I not wish him a kind welcome on the distant strand,—might I not follow him with a prayer, and point to Him who is our Life? No words seemed appropriate for that moment, but I repeated the lines *inwardly*, "Lord, speak by me and I shall speak in living echo of Thy tone." Then the thought arose in my mind that music would best convey my message, and learning that it would not disturb the sufferer, I sang, as softly as I could, the hymn,

"Jesus I would trust Thee,
Trust Thee with my soul;
Guilty, lost, and helpless,
Thou canst make me whole."

No word was added but "Good-night," and as I left the ward I prayed that if the sufferer was not ready to meet God, He would graciously spare him yet awhile.

On returning some days later to the Hospital, I learnt that the patient had rallied in a manner unexpected by the medical officers, and it was hoped he might yet recover. He was asleep, and I did not see him. Again, when I returned, I was disappointed; relatives were with the patient, and I could not intrude on their visit. It was, therefore, some little time before we again met, and I had the joy of observing that though still weak and emaciated, he had the look of returning health.

Then with deep gratitude he related what he considered the great goodness of God to him, on the night during which he lay in so critical a condition. He told me how weak, weary and restless as he was, he was unable to fix his mind on any definite thought of comfort. The ground seemed to be slipping from under his feet, and he was drifting helplessly in the darkness. Just then, he said, he was astonished and arrested by the words that floated past him. They seemed to him in his need a voice from heaven. Never before, he said, had music seemed to him so strangely sweet and pathetic. Holy teachings of past years crowded on his memory, voices that had too often been drowned in life's turmoil; and all night long the words rang in his heart—

"Guilty, lost, and helpless,
Thou canst make me whole."

Many months afterwards, when he was again in Barracks, having returned to his duty restored in health, he wrote as follows: "I can never forget the memorable night when I first saw you. I was lying there so weary and helpless when I heard the words of your beautiful hymn. As I listened I thought I heard *another voice*, heard long before, and then how did I rejoice."

And so the "Old, old story" still has life in it,—life and healing for wounds that nothing else can reach. Doubt it not, you who watch by the sick and suffering. You are brought face to face, perhaps, in a Hospital with a sufferer of whose very name you are ignorant. His previous history and his present needs may be alike unknown to you. But He before whom all hearts lie open can measure them all, and can give you *the message* best fitted for that soul.

It is true now as when first uttered that "Men ought always to pray and not to faint" Still does the traveller come to us at midnight, and we have nothing to set before him. The midnight, it may be, of sorrow or of doubt has closed around him; he is on his journey from Time to Eternity, and from our own scanty stores we can draw no refreshment for a hungering soul. But our very poverty is our plea; and when the Master ariseth in answer to our cry, He will give, not according to our poor measure, not even according to our prayers, but *according to the need* discerned by His eye alone, freely and abundantly—"He will arise and give him as many as he needeth."

"SALVATION! OH, THE JOYFUL SOUND!"

We prayed and waited long, but not in vain. The promise—"Let them take hold of My strength"—came to our small band of believers to encourage us in our weekly prayer meeting. And now our hearts are made glad in seeing many changed lives and changed homes. The coldness and indifference which marked so many have vanished, and we listen to blessed testimonies every day.

A milkman comes along with bright, happy face indicative of the peace within. His customers hear of salvation on the doorstep, and that even before breakfast. We found the burden gone from one person in our district this very week through the message thus given.

A lamplighter goes on his way shining for Jesus. After days and nights of darkness, God spake the word, and, "it was light."

A very silent old man, when leaving the meeting the other day, addressed Widow G——, "Well, mother, and how do you carry your age? Bless the Lord, I am kept up wonderfully since I have found this precious salvation." "Praise Him, I have got it too," she replied with a hearty shake of her hand.

One of our most useful mothers (an actress once) is a redeemed slave indeed, rescued from the sad life of degradation to which drink had led her. After fruitless attempts to gain access to the house, I was surprised one afternoon at the response (not a sober one) to my rap at the door——"If it's you, come in. I like to see you, but I know it's no use my trying." She was evidently softened, and I found that the day previous the young shopman in a second-hand book store round the corner, always ready with a word for the Lord Jesus, had been reasoning with her, and had caused a ray of hope to penetrate her dark heart. After his day's work was done, he had gone to the house to pray, taking with him two friends. The earnestness and zeal of these young men caused the husband of the woman to yield his heart to God then and there, and from that time he has been living the life of a Christian.

With regard to the wife disappointing weeks followed. Resolves were made and broken over and over again by this bound one; but at last the climax of Satan's tyranny came. Just before retiring to rest about half-past ten one night (now more than a year ago), I heard from a breathless messenger—"Please tell the lady there's such goings on at Mrs. W.——'s: she is knocking every thing about, and raves so, that they have sent for the policeman." I hastened to the house. Oh, what a wreck it was—woman, home, and all! and the poor husband's faith nearly shipwrecked as well! She was subdued, and suffered me to lead her into the parlour and lock the door. There was the policeman at the window, while we were on our knees; but presently, as we continued to wrestle and pray, the policeman took his departure, and the people dispersed. It was a blind cry that went up from the fettered one, but a cry from her whole soul. One stood by with a face of love and compassion. Jesus was Victor, the fetters were snapped, and the bound one was free.

She has bravely borne persecution and endured many tests since then, and many old companions are coming under the Gospel sound, won by her love and perseverance.—(*Service for the King.*) A. H.

MAN-WARD AND GOD-WARD.

"WIFE, I don't like Jones very well. I have an idea he is rather a selfish man. He has every thing nice himself, but I guess cares but little for his neighbors. He strikes me as being very reserved. I guess we won't call at present." So spake neighbor Brown of neighbor Jones.

"Wife, I am rather prejudiced against Brown. He is an aristocratic feeling man, I take it. Likes his own folks pretty well, but looks down on the rest of the world. I think we won't bother about calling for awhile." So spake neighbor Jones of neighbor Brown.

"Brethren," said the minister the next Sabbath, "have you helped bear each other's burdens this past week? Have you been kindly affectioned one toward another? Have you been kind, neighborly and loving and so fulfilled the law of Chirst?"

"Believe I'll speak to Jones after the service," thought Brown. "Don't care if he does seem a little distant."

"Guess I'll walk along with Brown towards home," thought Jones. "Don't care if he does patronize me somewhat."

The two men shook hands cordially going down the aisle.

"Afraid I've been rather remiss," said Brown, "in not calling on you; mean to do better in the future."

"No, 'twas all my fault," hastily acknowledged Jones."

"You came into the neighbourhood a few days later than I did. It was my place to call first."

"Wife," said Brown, I spoke to Jones this morning, and he's a remarkably genial, cordial fellow. We must call at once, How mistaken I was in my opinion of him!"

"Wife," said Jones, "You don't know what an affable, agreeable man Brown is. We spoke together this morning, and I was greatly misled in my estimate of him. We must call just as soon as possible."

Neither Jones nor Brown knew just what had wrought so great and sudden a change of opinion each toward the other. But the preacher could have told them that it was because for a moment each ceased looking man-ward looked God ward.—*Golden Rule.*

OUR TWO SUPRME WANTS.

We may say that "but one thing is needful." Let us have God's salvation, and all things else may be lightly dispensed with. It is a small matter that in this world we should be unknown, or known only to be hated and despised. It is a small matter that our days should be few, and that while they last we should be poor and suffer want and be racked with pain and worldly sorrow. It is a small matter that we should be homeless and childless and friendless, and of all men forsaken; a small matter that, like Lazarus, we should lie at some rich man's gate, covered with sores, and waiting, possibly in vain, for the crumbs which fall from his table, with only dogs to show us kindness. Hard to bear as all these things might be, they could yet be endured, and they last but a moment. If the salvation of God be ours, it is but a night of weeping to be succeeded by a day of joy that shall be followed by no night. Very soon they that are of God, God's saved ones, "shall not want for any good thing." His own eternal fullness of life and glory shall be theirs,

But the salvation of God is resolvable into two things which we call our two supreme wants; first, "mercy," the forgiveness of sins, pardon, peace, reconciliation; and second, "grace to help in time of need"—grace to help in all our spiritual conflicts, grace to help in resisting temptation, grace to help in bearing the trials and sorrows of this transitory life, grace to sustain us in the exercise of faith and hope and patience, and to enable us to endure steadfast unto the end; grace to make us "conquerors, and more than conquerors," over all our souls' adversaries, "through Him that loved us." These two wants comprehend all wants. What more can we ask for than restoration to the divine favor in which we may cry, "Abba, Father," as dear children, and to be sustained in this blessed state? The psalmist could conceive of nothing else besides, and his all-including prayer was, "Restore unto me the joy of thy salvation, and uphold me with thy free spirit." If he might have all this, then, for

himself, he should want no more, but might henceforth joyfully devote his life to teaching transgressors God's ways, that sinners might be converted unto Him.—*Pittsburgh Christian Advocate.*

PRECEDENT CONDITIONS TO REVIVALS.

We have before observed that revivals of religion are not the result of any arbitrary and eccentric movements of the Holy Ghost. They are governed by spiritual laws which work as regularly and irresistibly as do the laws of God in the natural world. Sometimes revivals have seemed to burst upon and out of a church without any apparent reason and independently of any precedent conditions of approach or obedience from the people toward God. When Jonathan Edwards preached his famous sermon, which startled and terrified the people so and led to so great spiritual results, it was afterward discovered that a few old Christian women had been long and earnestly praying in secret to God. Afterward, many times, when the same sermon was preached, it was fruitless of results. We are persuaded that no revival ever came to church or community without having been preceded by the performance of essential precedent conditions. We may not always be able to trace them; but we may be sure that they have been there.

—Certain it is, if we are "seeking" a revival from the Lord, we must come before him with the conditions in our hands. God has given us great promises of wonderful spiritual things, to be done for us and for the unconverted round about us; but he has as surely declared that "I will yet for this be inquired of by the house of Israel to do it for them; I will increase them with men like a flock." Now, what are some of the conditions which must be complied with before we may hope to claim such a promise as this? How are we to seek of the Lord in such a way that he "will be inquired of to do it for" us?

This means prayer. Yes; but it does not mean the formal prayer which has become stereotyped petition. It means far more than that; for to some who sought the Lord the prophet was commanded to say: "Thus saith the Lord God. Are ye come to inquire of me? As I live, saith the Lord God, I will not be inquired of by you." "When ye spread forth your hands I will hide mine eyes from you; yea, when ye make many prayers I will not hear." We once knew a Christian woman, who was in great agony for the conversion of her husband; she was praying for him day and night, and came seeking that we would join our prayers to hers; and yet at the same time she was carrying on a bitter and unchristian feud with a neighbor of hers, and would not hear to any reconciliation, nor would she yield a jot of forgiveness to the neighbor who she felt had done her a wrong. How could she expect the Lord to see her outstretched hands, or hear her prayers?

So it is with many of our private prayers and with many of the church prayers. Our hands and lives are more or less full of sin and worldliness and self-seeking; it may be of bitterness and contention. In vain do we appear before the Lord to seek his favor under such circumstances. Of such prayers He says: "They are a trouble to me; I am weary to hear them." Hear what he says to us: Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widows." Then comes the great promise of spiritual blessing. "If ye be willing and obedient ye shall eat the good of the land." Now it is true that there were words uttered to the Jews of old; but they contain an exact statement of the laws which govern in the spiritual world. God has not changed either in his nature nor in his methods of communicating blessing. He hates sin as thoroughly to-day as he ever did. He will tolerate it no more in his spiritual Church than he did among his earthly people. If we are to have the Lord in our midst, in power and living glory, we must come to him with our hands cleansed from the things which hide and separate us from him. In a word, one of the conditions of a revival of religion is a thorough-going turning to God from everyknown sin; not a mere formal confession that we are "miserable sinners," and a prayer for his forgiveness and blessing upon us but a thorough turning to God.

Such a turning to God is by no means a small matter. The most of us have become so mixed up with the world in its urgent interests, have allowed spiritual things and interests to fall so entirely into a subordinate place in our lives, have so neglected the culture of our higher soul life, have allowed so many sins to creep into our lives and stay there, that to turn upon all these and unsparingly repent, means a great purpose and great grace to accomplish it; and yet this must be done if God ever answers our prayer. Revivals may come in answer to *somebody's else* prayer, but not in answer to *ours*, if we do not repent of our sins.—*Independent.*

Miscellany.

—*N. Y. Evangelist*; Dr. Field at Damascus:

After the conquest of Constantinople, the Caliphate was removed to the shores of the Bosphorus. But still Damascus is one of the centres of Islam, where the Moslem spirit survives in its intensity. It is a furnace of Moslem fanaticism, of which it gave a terrible exhibition less than a quarter of a century ago. In the year 1860 its population were greatly excited by the murderous conflict in the Lebanon between the Druses and the Maronites—an excitement which rose to such a pitch that it broke out in one of the bloodiest massacres of modern times. For three days the city was given up to murder, and no less than twenty-five hundred Christians, chiefly heads of families, were slain in cold blood!.

Mr. Crawford took me to see a venerable old man, who still bears the marks of sword cuts on his face, and who escaped almost by a miracle. Dr. Meshaka (father of the young physician whose skill we had tried) was a quarter of a century ago one of the most eminent of the Christians of Damascus, and hence was singled out as one of the first objects of attack; but though wounded, was not killed, but thrown into prison, apparently to be reserved, as a distinguished victim, for a more deliberate doom. From this terrible fate he was saved only by the intrepidity of Abdel Kader, who has for many years resided in Damascus. These men, though one a Christian and the other a Moslem, had yet been attracted to each other by a certain natural nobleness in each, and had become fast friends; and when the rumor came,—or it may have been only a suspicion, a fear or presentiment—that his friend was in peril, Abdel Kader flew to the rescue. Hastening to the authorities, he demanded to know where he was. They denied that he was in their power. But they were dealing with one whom they could not deceive. The old lion rose with such fury as could not be resisted. That imperious temper, which gave him such power over the tribes of the desert, cowed the assassins of Damascus, and they revealed the secret of the place of confinement, and conducted him to it, opened the doors, and Abdel Kader fell into the arms of his friend, whom he at once took under his own protection, and conducted to a place of safety. Seldom has history recorded a more touching instance of fidelity in friendship between man and man.

—Same:

A few weeks ago a tale was told at a missionary meeting in Montreal, in words simple and unadorned, which no one can hear without emotion. The speaker was the Rev. H. A. Robertson, and his story referred to the island of Eromanga, in the South Pacific. It was there that John Williams, a noted missionary, was clubbed to death so soon as he landed in the year 1839. For eighteen years thereafter no effort was made to introduce Christianity, except by native teachers from other islands of the New Hebrides, and these were in such mortal peril that they had to be withdrawn. At last a young Presbyterian minister, Rev. George N. Gordon, went from Nova Scotia and settled with his brave wife on the Island. A finer piece of moral courage is seldom seen, and for four years the good couple did much missionary work of an elementary description; but their usefulness was cut off in a moment by the tomahawk of the savages. Then followed an act of forgiveness and Christian love which seems to us to reach the sublime. The brother of the martyred missionary being a student at Halifax, resolved to continue the work in which he had fallen. James Gordon, so soon as his studies were completed, went to Eromanga, and labored faithfully among the natives for eight years, when he too had his skull cleft and fell dead. In the same year (1872), ignorant of James Gordon's death, Mr. Robertson, a third Nova Scotia Presbyterian, landed on the same "habitation of horrid cruelty." The sad news which he received had no power to turn him from his purpose. Calmly he built a hut and began to proclaim the Gospel of divine good will. Eleven years have passed, and he has returned to Canada on a visit to report progress, describing himself as the first white missionary who has left Eromanga alive. Such heroic persistence does not fail, and Mr. Robertson's report has ample proof of this. The mission has now ten churches on the island, one of them at the very spot where Capt. Cook was murdered one hundred and twelve years ago, another in memory of the martyrs. The cornerstone of the latter was laid three years ago by the grandson of the very man who killed John Williams. There are also thirty-three Christian schools. In some respects the Eromanga Christians may already teach a lesson to many nearer home—"Church was attended regularly, and there were few instances of one absentee." A story of similar heroism might easily be told regarding the Wesleyan missionaries who landed in Fiji in the year 1835, and persisted, at the constant peril of their lives, in preaching Christ to ferocious cannibals.

—Geo. R. Sims in *Daily News*:

For my purpose I will merely take the cases which have drifted to the slum lodging-house through drink.

The following have all passed recently through one common lodging-house in one of the most notorious slums of London:—

A paymaster of the Royal Navy.

Two men who had been college chums at Cambride, and met accidentally here one night, both in the last stage of poverty. One had kept a pack of hounds, and succeeded to a large fortune.

A physician's son, himself a doctor, when lodging here sold fusees in the Strand.

A clergyman who had taken high honours. Last seen in the Borough, drunk, followed by jeering boys.

A commercial traveller and superintendent of a Sunday-school.

A member of the Stock Exchange—found to be suffering from delirium tremens—removed to work-house.

The brother of a clergyman and scholar of European fame died eventually in this slum. Friends had exhausted every effort to reclaim him. Left wife and three beautiful children living in a miserable den in the neighbourhood. Wife drinking herself to death. Children rescued by friends and provided for.

Brother of a vicar of a large London parish—died in the slum.

These are all cases which have passed through one common lodging-house. What would the

others be had we the same opportunity of knowing their customers. These people have all been forced back on a rookery through drink—sober, they need never have sunk so low as that. Now come from the lodging-house into the hovels, the places where men, women, and children herd together like animals.

To one fearful court we trace a master in a celebrated college, a Fellow of the Royal Society. To another a lieutenant in the army, who ekes out a miserable drunken existence as a begging-letter impostor. Among the tenants of houses that are in the last stage of dilapidation and dirt we find the sons of officers in the army and navy, of contractors, and wealthy tradesmen. Some of them are waterside labourers, and one is the potman of a low beershop. Perhaps the most terrible case that has drifted to this slum is the wife of a West-end physician, who became one of the lowest outcasts of the neighbourhood, and died in the workhouse.

I could multiply instances like these, but there is no necessity. They will suffice to show that drunkenness is one of the causes of overcrowding in poor districts.

TELEGRAPHIC NEWS.

London, March 14th: The Lieutenant *Aiken*, who was announced to have been killed in the engagement near Suakim yesterday, turns out to be Major Walker Aitken of the 42nd Highlanders.—Further accounts of the battle near Suakim yesterday give the following particulars:—The British force advanced in two squares, which the rebels, with great fierceness, repeatedly attacked, and at length succeeded in breaking and capturing the British guns. The 65th Regiment was driven back on the Marines. The troops then rallied, and after severe fighting recovered the guns and completely defeated the enemy.—The 42nd Highlanders sustained heavy loss.—The enemy's loss was enormous, 3,000 being killed and 5,000 wounded.

Haiphong, 14th: The French entered Bac Ninh on the evening of the 12th instant. The enemy fled towards the frontier, leaving the citadel undefended. Only a feeble resistance was offered to the French troops all along the advanced positions.—The losses on both sides were trifling.—Later reports received concerning the capture of Bac Ninh state that the French troops turned the enemy's position before occupying Bac Ninh, upon which the Chinese took to flight. The French loss was only seventy wounded, whilst later accounts state that the Chinese loss was heavy.

Paris, 14th: The French Government have resolved to exercise their sovereignty at Obock, in the Gulf of Aden.

London, 15th: On the termination of the battle on Thursday morning, Osmon Digma fled to the hills.—The British loss is now ascertained to have been 110 killed and 150 wounded, whilst the enemy's is still more enormous than previously reported; the number killed amounting to 4,300.—The force of the rebels engaged in the battle amounted to 12,000 men.—The British troops after the engagement burned Osman's village.—The British troops are now returning to Suakim, where Generals Graham and Stewart have already arrived.—General Graham telegraphs that Sheik Mohamed believes that the British victory will pacify the natives and open the road to Berber.—Mr. William Conger Petheram, Q. C., succeeds Sir Robert Stuart as the Chief Justice of the High Court of the North-West Provinces.—Lord Falkland dead.

Haiphong, 15th: The French troops are pursuing the Chinese.

St. Petersburgh, 15th: It is officially denied here that it is the intention of the Russian Government to annex the territory between the Russian Central Asian possessions and the Amu Daria. It is only intended to exactly fix the line of demarcation between Turkestan and Kashgar, and the Akhal Tekke country and Persia.

London, 16th: The Marquis of Hartington in the House of Commons yesterday said that the rebels had cut the telegraph lines between Shendy and Khartoum, and also that a steamer at Khartoum had been fired on by the enemy, from which he assumed that the tribes had risen.—Lord E. Fitzmaurice, in reply to a question, said that General Graham had received instructions not to advance on Berber.—In the course of a speech yesterday, Sir Charles Dilke said, that if the Opposition insist upon a dissolution of Parliament the Government will appeal to the country, but the appeal will not be made alone on their Egyptian policy.

Cairo, 16th: Admiral Hewett and General Graham, after conferring with the Sheiks, have issued a proclamation offering one thousand pounds reward for Osman Digma, alive or dead.

Haiphong, 16th: Two columns of French troops have commenced to advance on Lang-Son.

Paris, 16th: The French Press publish articles expressing approval of the French advancing to Lang Son on the Tonquin frontier.

Madrid, 16th: A widespread conspiracy has been discovered here and in the provinces for the dethronement of King Alphonso, and numerous arrests in connection therewith have been made.

Haiphong, 17th: The French troops have overtaken the fugitive Chinese troops, and after an engagement utterly routed them, capturing their arms and ammunition, as well as their standards.

Cairo, 17th: General Graham has sent a force of one thousand men in order to make a demonstration at Handouk, at which place, according to reports made by spies, Osman Digma is endeavouring to reassemble a force to oppose the British.

London, 18th: The Marquis of Hartington, in reply to a question in the House of Commons last night, said that Government disapproves of the reward offered for Osman Digma, alive or dead, by the joint proclamation of Admiral Hewett and General Graham, and has telegraphed to Admiral Hewett for further explanations on the subject.—Mr. Gladstone is confined to his house, and has been so for several days. A bulletin issued yesterday states that he is suffering from laryngeal catarrh, and requires rest.—The Marquis of Hartington, on moving the Army Estimates yesterday, said that the prolongation of occupation of Egypt had necessitated an increase of 2500 men. His lordship pointed out the unprecedented increase of recruits last year, and also the very small number of desertions. He also detailed various changes contemplated in the Army, notably the establishment of four Artillery depots.

Cairo, 18th: Those Sheiks who are supporting Osman Digma have burned the proclamation offering a reward for his capture, and Admiral Hewett has been ordered to withdraw it.—There has been no news received from General Gordon since the 11th instant.

Haiphong, 18th: The French have ceased their pursuit of the Chinese troops, and General Millot has returned to Hanoi.

Madrid, 18th: Three Generals were arrested here to-day, charged with complicity in the conspiracy to overthrow the Throne.

Cairo, 19th: Communication is totally interrupted beyond Berber. Bedouins have occupied the Habooka Cataract, thus forming a complete stoppage in the passage of the river.—Tribes are preparing to attack Shendy.—It is feared that affairs are in a critical state at Khartoum. The tribes are closing round the town.—The 19th Hussars and the 75th Regiment are encamped at Handouk.—Several cavalry reconnaissances have been made in the neighbourhood of Suakim, but no sign of the enemy has been discovered.—Mr. Gladstone is progressing favorably, and he yesterday left London for the country.

St. Petersburg, 19th: The *Journal de St. Petersburgh* publishes an article doubting the possibility of England and Russia coming to an understanding in order to define the spheres which should come under the respective influence of the two countries in Central Asia. The paper further states that nothing should be done to induce a belief among the Asiatic peoples of a future conflict between Russia and England.

PASSENGERS SAILED.

Per Str *Victoria*, 19:

For Liverpool—Mr and Mrs Tait, 3 children, Miss Minum, Rev J H Budden, Mr Budden, Mr and Misses Budden, Mrs Martin and 3 children, Mrs MacDougal, Messrs Priestly, and Mr J N Barton.

For New York—Rev and Mrs Osborne and child, Rev and Mrs Davis and 3 children.

For Suez—Rev D Wm Butler, Mrs Butler, Miss Butler, Dr Fabeck, and Miss De Fabeck.

Per Str Colombo, 20, for Suez and Marseilles:

Dr and Mrs Warburton and children, Mr and Mrs Palmer, Mr and Mrs Laurie and infant, Major Hammond, Mrs Gordon Young and infant, Mr J A Shepherd, Mrs De Brath and infant, Rev W Bonnar, Mrs Godfrey and infant, Mrs Lewis Gordon and Master Gordon, Colonel and Mrs H M Stanley Clarke and children, Mrs Pullis and infant, Mr and Mrs C J Darling, Mr A Fleishman, Major and Mrs Hallet and infant, and A Lady and children.

Per P and O Str Lombardy, 21:

For London—Miss Ellwanger, Mr A E C Kingshott Mr Pundit Bishan Narain Das, Surg Major and Mrs L D Spencer, Mr John Caton, Mr Cordozo, Lady and Miss Garth, Mr W Bull, Mr R K Williams, Mrs Tucker, Mr L Lumley, Mr John Henson, Mrs Murray and child, and Mr Rayner.

For Brindisi—Mr J Lambert, Mr James Henderson, Mr W Sneeker, and Mr R A Oldham.

For Marseilles—Mr and Mrs W H Verner and child, Mr Chas Lancaster, Mr DeLacy F Boulton, Mrs Fryer, Rev Leo Tucker, and Rev E Jenkins Bowen.

For Venice—Mr and Mrs J Gall and child, Mr Trotter, Mr Finckh, Mr Froeshmann, Mr A Liebenshutz, Mr T Benson, Mr F Schiller, Mr Lennox, Mr S Moran, and Mr Montani.

For Suez—Mr Greenfield, Mr F Douglas, Mr H de Little, and Mr E de Little.

For Aden—Lieut S W Lincoln, and Lieut W J Peyton.

PASSENGERS ARRIVED.

Per Str *Raffaele Rubattino*, 16, from Genoa:

Mr Richardson, Mrs Grant, Mr Bartlett, Mr Mein, Mr S Clair, Captain Clark, Mr Beer, Mr Tassy, Mr and Mrs Braddon, Mrs Cresswell and child, Mr and Mrs Matthews, Rev and Mrs Polehampton and child, Mrs Johnson, Mrs Handcock and child, Mrs Gleemann, Mr Charles D'Aguiar, and Mr Smith White.

Per Str *Britannia*, 16, from Liverpool:

Mr Dawson, Mrs Wade Mrs Vincent and two children, Mrs Windson and child, Mrs Tomlinson and three children, Captain Wilson, Mr Roberts, Mr Scott, Mr Thompson, Mr and Mrs Macdonald and child, and General Martenz.

Per P and O Str *Nepaul*, 18:

From London—Miss Gough, Lady Stewart Bayley, infant, and child, Miss Farquharson, Mrs Leslie, Mrs McKenna, Mr F C Turner, Mrs Cook, infant, and 2 children, Mrs Maidment, Mr Bremner, Mr and Mrs Hodges, Mrs Greenway child, and infant, Mr P Smyth, Mr G E Page, Mrs Leach and daughter, and Mr E W Campbell.

From Brindisi—Mr Richardson, Mr H Macaulay, Mr Duthoit, Mr R J Boyle, Mr C H Tawney, Major Quin, Mr Jardine, and Mr and Mrs Giles.

From Venice—Mr and Mrs Maguire, Mr and Mrs Reily, Mr H G Pearce, and Mr J Dosogne.

Domestic Occurrence.

BIRTHS.

MILLER—At Brunswick House, Bowden, Cheshire on the 27th February, the wife of Edward Miller of a daughter.

EUINGTON—At Poona on the 15th Inst., the wife of W. Euington, Army Scripture Reader, of a son.

"BOMBAY GUARDIAN."

Subscriptions received from 15th to 22nd March 1884.

Major R. L. Price, 1st Feb. 1885	7	10
J. Hodges, 30th June 1885	7	10
J. W. Williamson, 4th Novr. 1884	7	10
Rev. J. P. Graham, 1st March 1885.....	13	2
C. Sharman 31st March 1884.....	0	8
R. W. Boileau, 18th March 1884	1	0

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THE ANNUAL MEETING

of the Bombay Auxiliary to the British and Foreign Bible Society and the Annual Meeting of the Bombay Tract and Book Socicty will be held in the Hall of the Young Men's Christian Association, Apollo Bunder, on Friday, the 28 instant, at 8-30 P. M.

Colonel H. Van Heythuysen, the President of the Bible Society, will occupy the chair.

The attendance of the Members and friends of the above Societies is very earnestly requested.

T. CARSS,
Secretary Bombay Auxiliary Bible Society.

A. C. GRIEVE,
Secretary Bombay Tract and Book Society.

Bombay, 22nd March, 1884.

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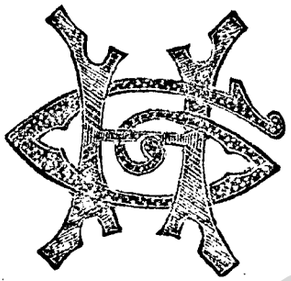

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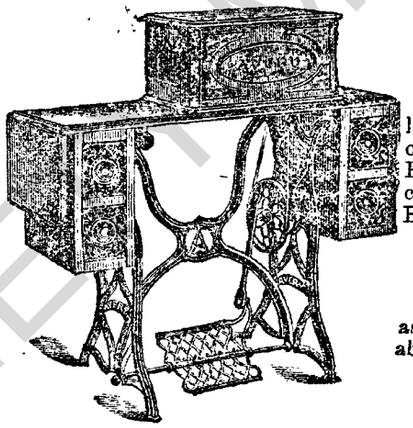

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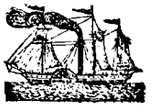

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